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*Deliverance out of the Hands of our
Enemies, urged as a Motive to
Obedience :*

In the SUBSTANCE of
T W O S E R M O N S,
PREACHED AT
N O R T H A M P T O N,
FEBRUARY 9, 1745-6.

On Occasion of the Precipitate FLIGHT
of the REBELS from STIRLING
a few Days before,

By P. DODDRIDGE, D. D. K

L O N D O N:

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LUKE I. 74, 75.

That he would grant unto us, that we, being delivered out of the Hands of our Enemies, might serve Him without Fear, in Holiness and Righteousness before Him, all the Days of our Life.

I SHOULD think myself inexcusable, if, after having ~~publicly~~ addressed you with so many Admonitions, and so many Encouragements, through the whole Period of our late Publick Alarms, I should be silent as to the favourable Turn, which our Affairs seem now to be taking; and did not lead you to greet these *first Openings of Deliverance* which GOD is giving us, with

your earliest Hymns of grateful Praise. Far be it from any of us to resemble the *Nine Lepers* (a), who though they had been so loud in their *Cries for Mercy* under their Affliction as to be heard *afar off*, yet having received their Cure *returned not to give Glory to GOD*. I am indeed sensible, that *our Deliverance* is not yet compleat. Though our Enemies are fled with so much Precipitation before our Forces, led on by that *Heroick Prince* whom Providence has raised so gloriously to command them, we are not as yet *putting off our Harness* (b). But we have Reason to hope, that the End of *girding it on* is in a great Measure answered; and it is certain, that a becoming Acknowledgment of these Beginnings of Mercy, will be the most probable Means to secure the full Accomplishment of our Hopes. I have therefore chosen the Words before us, with a particular View to this great and happy Event; and it is obvious, that they will naturally lead me into suitable and important Reflections upon it.

You will easily recollect, that they are Part of that celebrated *Song*, in which *Zacharias*, the Father of *John the Baptist*, uttered

(a) Luke xvii. 12,—18.

(b) 1 Kings xx. 11.

tered his Joys and his Hopes on the Birth of such a Son, and in which he employed and consecrated the first Accents of his recovered Speech. This venerable Priest, under the Influence of the Prophetick Spirit, *blesse the GOD of Israel, who had raised up a Horn of Salvation* (that is, who was just raising a powerful Saviour) *for them, in the House of his Servant David; whose Office and Glory it should be, to perform the Mercy promised to their Fathers, the Substance of which he comprehends in the Words of my Text; and thus to compleat what he had so often engaged in Effect, tho' not in express Words, that Israel under his auspicious Government, being delivered out of the Hands of their Enemies, and of all them that hated them, should serve him without Fear, in a steady Course of Holiness and Righteousness before him.*

I will not take upon me to determine the exact Idea, which *Zacharias* himself had to these Words; whether he meant to refer to that great *Salvation* from our *Spiritual Enemies*, which *CHRIST* gives, and to those *Influences of his Spirit* on the Hearts of his People, whereby they are effectually engaged to a persevering Course of *Holiness* and

and *Righteousness*; or whether he might have his Eye to some expected *Conquest* over that *Gentile Power*, by which *Israel* was then held in Subjection, and to a *Temporal Kingdom* to be established in Consequence of it, in which *Righteousness* should reign in a more remarkable Manner, than it had ever before done among the Children of Men. He, like others of the *Prophets*, after having delivered their Divine Oracles, might have need of *searching what the Spirit of Christ did particularly signify therein (c)*. But it is evident, that whether we take it in the one or the other of these Views, it will afford us a just Foundation for Two Remarks, most suitable to our present Circumstances: — That to be *delivered out of the Hands of our Enemies* is a great Favour of Divine Providence; — and that it loudly calls for a *Course of steady and chearful Obedience* to God as our great Benefactor.

It will therefore be very agreeable to the general Sentiments expressed in these Words, that I should,

FIRST, Endeavour to make you sensible
of the *Greatness of this Deliverance*,
which

(c) 1 Pet. i. 10, 11.

which GOD has now granted us *out of the Hands of our Enemies.* And,

SECONDLY, Represent and inforce *that Return*, which He most reasonably demands from us, and to which the Text may naturally direct our Thoughts.

Such Representations are undoubtedly necessary : I pray GOD, they may in this Instance be as effectual, as they are sincere. I am,

FIRST, To endeavour to make you sensible of the *Greatness of this Deliverance*, which GOD has now granted us, by the Panick with which He seems to have struck the Leaders and Abettors of that unnatural Rebellion, which He hath permitted to arise amongst us; that so our Hearts may be disposed to those Returns of Gratitude which He demands.

Now to this Purpose I shall consider it, — *first*, in a more general View ; — and *then*, in some particular Circumstances, which

which may farther heighthen our grateful Sense of it.

I. I would consider the *Deliverance out of the Hands of our Enemies*, which God is now opening upon us, in a more general View.

Here I shall take a View of it in general, with Regard to the Aspect which it has — upon our Substance, — our Liberties, — our Religion, — and our Posterity. And each View will convince us of its Importance, and do its Part towards awakening our Gratitude.

To make you more sensible of this, let me now lead you to imagine, (tho' the Imagination is painful and shocking,) what must have been our Case, if the Progress of the Rebellious Arms of our Enemies had been carried on with a Rapidity, like that which they at first boasted; if they had been supported by powerful Succours from abroad; and if, according to their vain Hopes, considerable Numbers from the Southern Part of our Island had joined them; so that they had marched on to our Capital, and taken Possession of it, either destroying or driving
away

away that illustrious Prince whom God has set over us, and those numerous Branches of his Royal Family around him, whom we have so long beheld with Delight as the Pledges of Peace and Happiness to succeeding Generations. Consider, how our Possessions, and Liberties, our Religion, and Posterity, would have been affected by such an Event; and then judge, what an Aspect our Deliverance has upon each.

i. As to our *worldly Substance*.

This, among so many dearer Names, may seem less worthy of our Mention. A generous and manly Spirit will indeed bear the Diminution of it with a calm Steadiness; and the true *Christian* will be conscious of *a better and a more enduring Substance* (d), laid up beyond the Reach of Violence and Rapine. Yet some Value is justly to be set on what we here possess, as the Gift of Providence, and as that by which we are enabled, not only to make some comfortable Provision for those whom God has committed to our immediate Care, but likewise to do Good to many others, by a Variety

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of

(d) Heb. x. 34.

of humane and charitable Actions, which may greatly adorn our Religious Profession. And whether our Wealth be the Acquisition of our own Industry, or have descended to us by Inheritance from our Fathers, there is something in each of these Considerations, which makes the Loss of it grievous; how gradually soever it may be impaired, and tho' no Circumstance of external Violence deprive us of it, but we seem (according to the remarkable Expression of the Prophet,) *to put our Money into a Bag with Holes* (e). Much more grievous then must it be, to be stripped on a Sudden, and above all, in such a Way; to see our Enemies possessed of what we just before called *our own*, and perhaps taking a malicious Pleasure, not only to use, but to destroy it before our Eyes.

The great Author of our Nature, who most fully *knows its Frame*, does sometimes mention this among the saddest Consequences of Invasion and Conquest. So the Distress and Vexation of it is pathetically represented, in the Message he sent to *Israel* by *Moses* (f), *Thine Ox shall be slain before thine Eyes, and thou shalt not eat thereof; thine Ass* (the usual Beast of Burthen among them, and

answering

(e) Hag. i. 6.

(f) Deut. xxviii. 31, 33, 34.

answering to our ordinary Horses,) *shall be violently taken away before thy Face, and shall not be restored to thee: Thy Sheep shall be given to thine Enemies, and thou shalt have none to rescue them: The Fruit of thy Land, and all thy Labours, shall a Nation which thou knowest not, eat up: So that thou shalt be mad, for the Sight of thine Eyes which thou shalt see.*

While our Enemies have been traversing the Northern Part of our Island, and penetrating even to its Center, Thousands have known the literal Accomplishment of these Words. And I hope, we shall never forget, that *the Cup* was just *passing to us*: So that had not God, and that brave *Prince* whom He made the Instrument of our Deliverance, turned them back, they had in a few Hours entered our Houses with haughty Violence: And had we staid till they arrived there, we might have beheld our Provisions greedily devoured, yea profusely wasted; perhaps too, had we not been sufficiently obsequious to these detestable Inmates, our Furniture wantonly destroyed; our Houses plundered; our very Garments stripped off; and beyond all peradventure, heavy Contributions levied, the Amount of which in one Day might

have been much greater, than the necessary Taxes which the Legislature, tho' with Reluctance, are compelled for the Publick Safety to demand; or than Charity to the Families of those who are gone out to *fight our Battles*, inclines us voluntarily to advance for their Support. This might have been our Fate, in their March towards our Capital; and in a more extream Degree, in their Return. And when this tumultuous Scene had been over, what could we have expected, but much heavier Exactions, than even the present Distress requires? with this painful Difference, that instead of advancing our Money for the Assistance of those who guard and defend us, it must then have been given as a Reward to our Oppressors and Spoilers; I had almost said, as a Fee to our Executioners. When therefore you enter your peaceful Habitations, when you sit down to your plentiful Tables, and repose yourselves as *under your own Vines and Fig-trees*, remember to whom you owe it, that you can call them *your own*, and be thankful for this *Deliverance out of the Hands of your Enemies*; A Deliverance, which will be felt in Proportion to the Degree in which it is considered; and which we are next to view,

2. In the Aspect which it bears on our
Liberties.

As *Bondage* renders Plenty and Magnificence tasteless to a generous Spirit; so Poverty itself puts on a chearful Smile under the Blessings of *Liberty*, which makes, if I may allude to the Words of *David* (g), *a Little that a Freeman hath, better than the Abundance of many Slaves.* Were *Liberty* the Portion of the whole Human Race, (and would to God that it were,) each of them should prize it as, next to Religion, his choicest Treasure. But it is well known, that by the proud Usurpation of Princes or Priests, and generally by their collusive Combination to support the Tyranny of each other, it has been almost entirely banished from the *Continent*, and seems, if not to have sought its last Refuge, at least to have fixed its favourite Abode, in the *British* Dominions; where it now reigns, in the Person of our Gracious SOVEREIGN, as its *Guardian Genius*, who understands the Rights and the Honours of Royalty so well, as to make it his chief Glory to be so. It is here,
if

(g) Psal. xxxvii. 16.

if I may be permitted so to speak, *the Law* that rules supream ; and the greatest and best of our Princes most justly esteem it the noblest Point of their Ambition, to be *its Protectors and Vicegerents* : As it is indeed a glorious Ambition, to defend a System of wise and equitable *Laws*, which the Inhabitants of *Britain* from Age to Age, in their own Persons, or by their Representatives, have chosen to impose on themselves and their Posterity, for their common Security and Happiness. — And could we have borne to see them insolently trampled under Foot, and *Arbitrary Will* established in their stead ? I hope, we could not have endured it, while Heaven had left us any Force to oppose it ; but that, according to the animated Expression of a celebrated Writer, “ we should rather have chosen to die *the last of British Freeman*, than to live *the first of British Slaves*.” Yet what but *Slavery* could we have expected, had our Throne been filled by one, trained up in the oppressive Maxims of the *French* and the *Roman Courts* ? who had also so many Arrears to discharge, that it is absolutely impossible he should have done it, without impoverishing us to a Degree which only a *Nation of Slaves* could

could have submitted to: For surely we must have been *bound*, before we could have permitted ourselves to have been stripped so bare.

Great Reason indeed have we to believe, notwithstanding all his empty and absurd Pretences “ of establishing us in the Possession of what we never lost *,” that if we should ever be so unhappy as to see *the Pretender* possessed of the Power he so unreasonably claims, *the Manner of our King* would be like what *Samuel* so strongly describes to the Men of *Israel* (b); by whom (he tells them) *their Children* would be abused, and *their Estates* taken away, or the Product of them subjected to *such Impositions*, that they who retained *the titular Right* to them, would be little better than *Tenants and Servants* to their haughty Monarch. Had we, like the *Israelites*, ourselves concurred in *making such a King*, we might like them have reasonably expected, that *when we had cried out* under this Load of Oppression, *the Lord should not have heard us*.

Let

* See that incomparable Discourse, intituled, *The Occasional Writer*; or *an Answer to the Pretender's Second Manifesto*, &c.

(b) 1 Sam. viii. 11, — 18.

Let us always remember, that it is our indispensable Duty, to exert ourselves to the utmost to prevent so fatal a Change in our Constitution: And let us bless God every Day of our Lives, that they who were weak or wicked enough to attempt it, have found themselves *unable to perform their Enterprize (i)*; and that, through the Special Care of Divine Providence, *our Soul is escaped as a Bird out of the Snare of the Fowlers*; that *the Snare*, which would have hampered us, not only to our Vexation, but to our Destruction, *is happily broken, and we are escaped free and unhurt (k)*. A Simile, which in this Application of it will appear more evidently just, when we survey our Deliverance,

3. In the Aspect which it has upon our Religion.

If Religion be *any Thing at all* significant to a Man, it is beyond all Comparison more than every Thing else. *A Nation* does not easily *change its Gods (l)*, be they what they will: And to have merely *some particular Forms* of a Religion, in the main acknowledged to be

(i) Job v. 12. (k) Psal. cxxiv. 7. (l) Jer. ii. 14.

be true, *obtruded* contrary to a Man's Relish, and especially contrary to his Conscience, is an insufferable Evil. What then must it be, to have *our Religion* violently *torn away* from us, so far as it can be torn away; to see it at least injured, oppressed, and insulted, if not immediately borne down and extirpated? That pure, holy, and perfect *Religion*, which CHRIST and his Apostles planted upon Earth; and which our pious *Forefathers* have delivered down to us, in all its Evidence, with such faithful Care, sealed with the Blood of so many *Martyrs* and *Confessors*! — To exchange *this*, (or to be urged at length, by *Penal*, perhaps by *Sanguinary Laws*, to exchange it,) for so erroneous and superstitious, so absurd and idolatrous a *Heap of Tenets, Ceremonies, and Usages*, that it seems almost profaning the Word to call it a *Religion*: To give up *our Bibles* to the Flames; to lay aside this rational and devout Manner of worshipping GOD (as we assuredly believe) in the most scriptural and acceptable Way, for the unintelligible *Jargon of a Mass*; to bow down to *Images*, as if we had been trained up in the most stupid *Heathenism*; and to adore a *Piece of Bread*, as the Saviour of the World! How much is the Thought

worse than Death? Yea, how beautiful must *Death* appear, as met in Opposition to such a Change?

And is the Supposition I am now making, at all unnatural? We will make all the most candid Allowances: We will suppose the Disposition of all the Branches of the Aspiring Family, which urges its Divine Right to rule us, to be ever so gentle: We will grant, (what indeed I verily believe,) that many who have been bred up in *Popery*, would abhor the Cruelties of *Persecution*, and grieve to see their *Protestant Neighbours*, among whom many of them have lived so long unmolested, perishing in Jails, or expiring in Flames. Yet were *that Corruption of Christianity* restored amongst us, it would not be in their Power to prevent it. The *Iniquity* is *established by a Law*; and (as several excellent Writers have of late very seasonably demonstrated from the most authentick Authority *,) *Persecution* is grown into the very Vitals of their Religion, and become not only an *Appendix* to it, but an *essential*
Part

* See the Bp. of Oxford's excellent *Sermon* on Occasion of the *Rebellion*; and that lively and useful Pamphlet, intitled, *Great Britain's Memorial against Popery and the Pretender*.

Part of it. And indeed its Absurdities are so great, that it is difficult to imagine, how it could subsist, if it were not thus supported. At least, we evidently see this to be Fact, that where-ever *Popery* has prevailed, *such Methods* have been used; and if any *Protestant Churches* remain within its dark Domains, it is plainly for Want of Power to destroy them: For in many Places we see, they have been barbarously exterminated, where every Consideration of Honour and Gratitude, of Publick Faith and National Interest, must have loudly demanded, that they should be tolerated and sheltered.

The present *Deliverance* therefore strongly calls upon us, in Testimony of the *Gratitude* we owe unto the Lord our God, to *enter into his Gates with Thanksgiving, and into his Courts with Praise (m)*: Since we have so much Reason to imagine, that if He had not put a Stop to their Designs, *our Enemies* would have been advancing with hasty Steps, to *shut up those Gates*, and to make *those Courts desolate*, or (which is far worse than Desolation) to fill them with *Idolatrous Altars*. And if any should suggest, that “ common *Policy*, and indeed

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“ *Necessity*,

(m) Psal. c. 4.

“ *Necessity*, might have obliged them, even
 “ if they had been Conquerors, to proceed
 “ by slow Degrees in their Attempts to com-
 “ pass a Design of this Nature ; ” I might
 answer, that no Consideration of Prudence
 can curb the Sallies of *blind Zeal*, which
 often calls it *Piety* to set Wisdom at Defi-
 ance. I might also plead, that the *first At-*
tempts of this Kind must be *grievous* to every
 Good Man ; and especially to such, as have
 Penetration enough to see whither those At-
 tempts would naturally lead. And this Re-
 mark will appear to us with a great Increase
 of Weight, when we consider,

4. The happy Aspect which this Delive-
 rance wears, with Respect to *our Pos-*
terity.

Should we suppose it possible, that *we our-*
selves, while groaning under so many Inju-
 ries and Oppressions, might have been per-
 mitted to alleviate our Sorrows, by attending
 Divine Ordinances in a pure and regular Ad-
 ministration of them ; yet *Ecclesiastical Ty-*
ranny, the inseparable Companion of *Civil*,
 might have grown strong enough to have
 prohibited that Attendance in the Days of
 our

our Children. Should the *fiery Trial* come sooner, as it not improbably might, I am well persuaded, that *Religion*, degenerate as the present Age is, would not want *its Martyrs*, of various Denominations, Ages, and Circumstances. There are undoubtedly *Pastors* who would lead on their Flocks to this glorious Combat, and Multitudes of *private Christians* who would bravely follow, to defend the Cause of Truth and Piety *at the Stake*, when they could no longer defend it *in the Field*, and to honour it with their Blood, tho' unable to rescue it. But *our dear Offspring* in the tender Scenes of Childhood and Infancy, *what would they do?* Into whose Hands would their Education fall? How easily might their unexperienced Eyes be struck and enchanted with the vain Glitter of Superstitious Worship, in a *Ceremonial* which looks as if it were chiefly intended to *amuse Children!* How easily might their weak Minds be seduced by the Sophistry of Error, or their soft Hearts intimidated by the Threatnings of Cruelty! Yet all would most assuredly be tried upon them. And perhaps, before the Parents themselves were driven away or destroyed, or their Hearts broken by other Calamities, the Inhumanity so lately practised

practised in *France* might be renewed in *Britain*. Children might be forced out of their Parents Hands, to be educated in what is so unjustly called *the Catholick Faith*; and those Words of the *Mosaick Threatning* might in a dreadful Sense be fulfilled with Regard to them: *Thy Sons and thy Daughters shall be given to another People, and thine Eyes shall look, and fail with Longing for them all the Day long; and there shall be no Might in thine Hand* (n). What Parent's Heart could bear the Prospect? yea, what other humane and generous Heart could bear it? and not bleed to look on *these innocent Victims*, which must on that Supposition so soon be devoted at *Idolatrous Altars*, and pass a wretched enslaved Life, amidst *Temptations arising from their very Religion itself*, which might have so fatal a Tendency to seduce them into the Ways of Eternal Death!

When I reflect upon all these Particulars in their Connection with each other, I am inclined to repeat what I said to you in Publick, when this *Rebellion* first broke out: " That considering, on the whole, all the
 " probable Consequences of Things as to both
 " Worlds,

(n) Deut. xxviii. 32.

“ Worlds, it would be better, that our whole
 “ Island should sink into the Ocean, and all
 “ its Inhabitants perish at once in that Gene-
 “ ral Wreck, than it should remain to be
 “ through succeeding Ages the Theatre of
 “ such Scenes, as our Enemies are studying
 “ to prepare, and labouring to introduce.”

This at least I can most deliberately say,
 “ That had their Designs succeeded, they who
 “ seemed, and who were with Regard to Ex-
 “ ternal Blessings, *the happiest of Mankind,*
 “ would have become *of all others the most*
 “ *miserable.*” In the sad Situation I have been
 supposing, *the Rich* might envy the Lot of
 those, who had *no Property* to lose: —

They who had been educated in the warm-
 est Sentiments of *Liberty*, might think those
 comparatively happy, to whom the Weight
 of *Chains* was grown less sensible, by having
 been worn from their Infancy: — And *the*
Parent of the most numerous and amiable
 Family, might rather have *blest the Womb*
that never bare, and the Breasts that never
gave suck (o). — Only the sacred Name of
Religion, amidst all our Miseries, would still
 be *delightful*; and the happy Soul that has
 felt its Power, would in Poverty, in Servi-
 tude,

tude, in Captivity, or in the most immediate Views of Martyrdom, rejoice in the unconquerable Supports and glorious Prospects it administers. Yet still, by such a one, the Desolation of God's Sanctuary, the Slaughter of his Servants, the Seduction of the rising Generation, with the apparent Hazard of the *Protestant Cause*, when the Strength of *Great Britain* was not only taken from it, but turned against it, would be felt with the most tender Agony, and make a more painful Impression than could be apprehended even from all the Engines of *Popish Cruelty*.

Proportionable to the Grief and Terror of such a Prospect, is the Joy of *our opening Deliverance*, when considered in these *general* and most important Views. But I must not forget, that I am to remind you,

II. Of some *particular Circumstances*, which may serve farther to heighten it.

Deliverance from an Enemy must be acknowledged a peculiar Favour of Providence, — when his Character is savage, and his Rage exasperated; — when his Heart has been elevated with repeated Success; — when Deliverance has been earnestly sought
by

by Prayer ; — and when it is at last given, in a Manner that renders the Hand of God eminently conspicuous. A few Words may suffice, to shew, that each of these Considerations is applicable to the Case before us.

All that are acquainted with *the Character* of our *rebellious Enemies* from *Lochaber*, and the neighbouring Counties, know that they are numbered among the *fiercest* and most barbarous of the *Highland Clans*. They have so much of the Disposition of *Banditti* in their very Nature, that it had been terrible to have met a Company of them in Times of the profoundest Peace; in so much that their Neighbours have long been forced to set a Guard on their Substance, lest these Wretches should have broke in upon it, and carried it away : So that the Words of *Ezekiel* seem the very Description of them; *brutish Men, skilful to destroy (p)*. And to whatever distinguished *Politeness* our Neighbours on the *Continent*, who have joined them, may pretend, there are numerous Instances in which it has appeared in Fact, that *their tender Mercies are cruel (q)*. The nearly desperate Situation of the *Pretender's*

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Affairs,

(p) Ezek. xxi. 31.

(q) Prov. xii. 10.

Affairs, of which they well knew this to be the decisive Crisis, might also have prompted them to a Severity of *Rage*, sufficient to double all the Terrors of an ordinary War. The Disappointment attending a *former Rebellion*, with the *Death* of some of their *near Relations* who fell in the Cause, either by the Sword of Battle, or by that of Publick Justice, might also *exasperate* particular Persons: And the supposed Injuries sustained through so long a Series of Years, by him whom they call *their Prince*, whom they have seen exiled, disowned, abjured, and outlawed, would be a more general Cause of *Indignation against us*; and (so far as the Views of Policy would admit,) might very probably lead them to consider the greatest Extremities of *Military Execution*, as not only justifiable, but meritorious.

The *Success* they had gained in the ever to be lamented Day of *Preston-Pans*, together with the Advantage which they seemed to have over our Forces in the late Action at *Falkirk*, would naturally tend to make them *more insolent*; as Minds so base are always elated by Prosperity, to an outrageous Kind of Madness. At the same Time, the Grief
into

into which we were thrown by our repeated Disappointments, (of which their *Escape* into *Scotland* was none of the least,) does farther serve to render their sudden Consternation and Retreat at last, tho' their Numbers are said to have amounted to above *Nine Thousand*, Matter of more agreeable Surprize, and more pleasing Reflection. And so much the rather, as some tender Minds might be ready to apprehend, that Heaven itself had declared against us a few Days before, in pouring down *Showers* of Wrath upon us in the Day of Battle, so as to *damp our Fires*; thereby in Effect disarming us of the Weapons in which we trusted, and delivering our Artillery into the Enemies Hands. A double Pleasure must it be in such a Circumstance, to view the Appearance of a Return of Mercy: Especially,

When we see in it God's gracious *Answer* to our repeated *Prayers*. Often have we *cried to the Lord in our Trouble*; and He is now *saving us out of our Distresses* (r). After long Delay, He has seasonably appeared, and given us Reason to own, that *he hath not turned away our Prayer* from him, nor

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bis

his Mercy from us (s). Justly therefore may we say, *We will love the Lord, because he hath heard our Prayer and Supplication; because he hath inclined his Ear unto us, therefore will we call upon him as long as we live (t).* And once more, the Reflection and Resolution are more evidently just,

As the Hand of GOD is so remarkably apparent in the Issue of this Affair. Long has He seen, (and seen, I doubt not, with just Displeasure,) how ready we are to ascribe the Glory of Success to ourselves, and to boast, that *our own Right Hand and Arm have gotten us the Victory.* He hath therefore (if I may use the Expression,) been digging deep to *hide Pride from us (u)*; seeming to make it the Care of his Providence to prevent such Arrogance from taking Place: And the Mercy is great, in Proportion to that Care. To GOD we must surely ascribe it, that our Enemies did not immediately come forward on their First Success, while we were unprepared for our Defence, and take Advantage of the Terror they had spread, before the Arrival of our Forces from

(s) Psal. lxyi. 20. (t) Psal. cxvi. 1, 2. (u) Job xxxiii. 17.

from Abroad. To Him we must ascribe it, that the Politicks of *France* and *Spain* were so infatuated, that they did not attempt to invade our Coasts, in the Midst of that Consternation which the Rebel Army occasioned, when it was marching into the Heart of our Country: Or if the Delay were owing to the Damage which their Ships sustained in the late Tempests, we owe it to the Great Sovereign of the Winds and Seas. And to His powerful Influence, which at Pleasure takes away the Spirit of the boldest, we may piously ascribe that sudden *Panick* which seized the Host of our Enemies, so that (tho' so lately flushed with some visible Advantage gained over us,) they did not dare to look our Army in the Face; but fled with the utmost Precipitation, destroying their Artillery, and blowing up their own Ammunition, tho' not without some Circumstances of treacherous Cruelty which have justly increased their Infamy.

I am sensible, there are some Views in which it might have appeared more desirable, that they should have ventured a *Battle*, which must in all Human Probability have proved fatal to them: But on the other Hand,

Hand, not to insist upon the Possibility of another Panick on our Side, (which, in Circumstances like those in which we then appeared, we had, I hope, no just Cause to apprehend,) we may at least conclude, that many among them would have *sold their Lives dear* when grown desperate, and have fought in the Bitterness of their Hearts. Now sure we must allow, that, after the deplorable Losses we have already sustained since the War and the Rebellion began, it is a very favourable Circumstance, that the Foe was *defeated without a Combate*, and especially at a Time, when every brave *Soldier*, and much more every valiant and experienced *Officer*, is (as the Prophet speaks,) *more precious than the Gold of Ophir* (x). Your own Thoughts prevent me, I doubt not, in applying what I now speak, to that heroick and amiable Branch of the Royal Family, who was to have led our Forces to the Field, and *whose Safety* is so eminently, and so justly, *the Publick Care*. Had God permitted *the hurtful Sword* to have approached him, (and how many Swords would have been pointed at him!) surely the Joy of compleat Victory and national Deliverance would hardly have been

(x) Isai, xiii. 12.

been felt, and our Shouts would have been turned into one universal Groan. But God has preserved him from the Hazards of the Field, and given him to *vanquish by the Terror of his Name.* *

I hope, your Hearts glow with Gratitude, while you hear these imperfect Hints of the many *merciful Circumstances*, with which God hath adorned this great Deliverance, and are secretly crying out, *What shall we render to him* for these accumulated Benefits? I have not left myself Time to enlarge on

* Two small Incidents contributed very much to this great Event. One was, that *Cameron of Lochiel*, the Head of one of the chief *Clans*, was wounded in the Action at *Falkirk*, and obliged to go Home; on which all his Tribe went off. The other was yet more surprising: *Mac Donald of Glengary* (who, if I mistake not, commanded in the Action at *Preston-Pans*,) was since the Battle killed accidentally by one of his own Men; and all that *Clan* going off on the Loss of their Head, a great Desertion followed, which had, no Doubt, a very great Influence on that Precipitation with which the Rebel Army fled: Tho' after all, it was the Terror of his *Royal Highness's* Name, that compleated their Consternation; so that, as a Person of great Eminence in those Parts (from whom I had the Favour to be informed of these Particulars) justly observes, He might say more than *Cæsar*, *Veni, non vidi, vici.*

on the Answer; but I would suggest it briefly under the other general Head, where I am,

SECONDLY, To represent and inforce *the Return*, which GOD may reasonably expect from us, and which the Text hints at in the concluding Part: *That we might serve him without Fear, in Holiness and Righteousness before him, all the Days of our Life.*

I may take a just and natural Occasion from hence, to exhort you——to consecrate yourselves to the Service of GOD;——to set yourselves to walk *before him in Holiness and Righteousness*;——to pursue this Course with Chearfulness;——and to persevere in it with unwearied Constancy.

1. The Deliverance which we are now receiving, calls upon us all to consecrate ourselves to the *Service of GOD*.

It calls upon us, to be truly Religious; to remember the Blessed GOD as the great Author of this, and every Mercy; and in Consequence of this, not only to address
some

some tranſient Acknowledgment to him, but to *ſerve him*: To make an unfeigned Regard to Him, the Foundation of all our Virtues, and the Principle of all our Actions. It particularly requires, that, conſcious of our Obligations to him, and our Dependance upon him, we keep up a grateful Commerce with him, as our Creator, our Redeemer, our Protector, and our Father; and daily addreſs him in *Prayer* and *Praiſe*, as thoſe who know that we are unto him *a holy Priſthood*, and *a peculiar People* (y). * Let thoſe therefore, who have neglected theſe important and delightful Exerciſes, ſet themſelves to approach the Bleſſed God, through the great Mediator, and make a Dedication of themſelves to him, that their Services may be accepted: Let thoſe who have already done it, renew it with Pleaſure: And let us all,

2. Take Care to approve the Sincerity of ſuch ſolemn Acts, by walking *before him in Holineſs and Righteouſneſs*.

E

As

(y) 1 Pet. ii. 9. * As the Word *κατὰ ψαυεν* is uſed in the Text, it evidently directs our Thoughts to theſe Views.

As the *GOD* to whom we profess to devote ourselves, *is holy*, let us *be holy in all Manner of Conversation* (z); separating ourselves from every Pollution *both of the Flesh and of the Spirit* (a), and religiously observing *Righteousness* in all its Branches; giving in the First Place to the Blessed *GOD* his Due, and esteeming it an indispensable Duty to abound in all the Offices of Justice and Charity to *our Fellow-Creatures*. Thus let us behave ourselves, as *before Him*; remembering that we are continually in the venerable Presence of that glorious Being, from whom no Artifice can conceal our Actions, to whom no specious Pretences can disguise them; who *sees our Ways, and counts all our Steps* (b). This will give a Firmness and a Consistency to our Conduct, which it could not otherwise have; and will farther dispose us, as we are required in the Text,

3. To pursue this Course with a holy Chearfulness and Alacrity of Spirit; to serve him *without Fear*.

The

(z) 1 Pet. i. 15.

(a) 2 Cor. vii. 1.

(b) Job

The *filial Fear* of GOD is so essential a Part of true Religion, that it is often put for the Whole of it; and *the Angel* which *John* saw, *flying through the Midst of Heaven, having the everlasting Gospel to preach to them that dwell on the Earth*, demanded it aloud (c). But there is a certain *Anxiety* and *Servitude* of Spirit, which is *beneath* the *Genius* of *Christianity*; a gloomy and ungenerous Conception of the *Deity*, which is a Kind of heavy Chain upon the Mind; which makes all its Operations unwieldy, and painful. This the gentle and encouraging Constitution of the Gospel was intended to cure, by inspiring us with Sentiments of Gratitude, Hope, and Love. *Fear hath Torment*; and therefore that *Perfection of Love*, to which so gracious a Dispensation was intended to bring us, *casteth it out* (d). *For we have not received the Spirit of Bondage, but of Adoption*; and full of filial Affection and Confidence, under the Influences of that Spirit, *we cry, Abba, Father* (e). Having laid hold on the Covenant of Grace and Peace in CHRIST, having secured our Everlasting

E 2

Concerns

(c) Rev. xiv. 6, 7.

(d) 1 John iv. 18.

(e) Rom. viii. 15.

Concerns by committing our Souls into his faithful Hand, and listing under him as the great *Captain of our Salvation*, we ought not to be *terrified*, as if we every Moment apprehended some fatal Event; but should march on with chearful Courage, as those that expect to be *more than Conquerors* (f). *The Lord is my Light, and my Salvation, whom shall I fear? The Lord is the Strength of my Life, of whom shall I be afraid? Tho' an Host should encamp against me, my Heart shall not fear* (g). Renewed Deliverance should encourage our Hope and Confidence in Him, and should forbid that *Anxiety of Spirit*, which Seasons of Publick Alarm are too ready to occasion. Let this therefore be our Character and Temper: And to conclude the Exhortation,

4. Let us constantly persevere in it, and carry it through *all the Days of our Life*.

It was the unhappy Character of *Israel*, that tho' under the First Impressions of his merciful Appearances for them *they sang*
GOD's

(f) Rom. viii. 37.

(g) Psal. xxvii. 1, 3.

GOD's Praise, they soon forgot his Works (b). But we ought to remember, that tho' this particular Interposition and Act of Divine Providence be a transient Thing, the Effects of it are solid and permanent. If (which I hope will be the Case,) we enjoy future Tranquility and Liberty; if our Religious Rights continue unmolested, even to the End of our Lives; and our Posterity rise up to the same Blessings after us; we are to ascribe it to *this Defeat* of the common Enemy. It ought therefore to be our Care, to carry the substantial Proofs of our Gratitude through every remaining Day of Life; and, as far as in us lies, to transmit the Impression to them that come after us; as it is the Divine Pleasure, that *one Generation should praise his Works to another, and should declare his mighty Acts (i).* And indeed, if the gracious *Hand of GOD* in our Deliverance be forgot; if Men either attempt no Reformation at all, or soon return to their former Indolence and Wickedness; I fear, our Case will be like that of the wretched *Dæmoniack* in the Parable, to whom *the Evil Spirit*, which had left him for a while, *returned, with Seven confederate Spirits worse than*

(b) Psal. cvi. 12, 13.

(i) Psal. cxlv. 4.

than himself, who rendered his last State more miserable than the former (k).

But this naturally leads me to mention some Considerations, by which I shall farther inforce the Exhortation I have been addressing to you. And you will easily perceive, that they are very obvious; and the Importance of them is equally apparent. — We shall otherwise make a most ungrateful Return to GOD; — we shall be condemned even by the Tenor of our own Prayers; — we may reasonably expect, that GOD should renew his Chastisements with greater Severity; — or we may be assured, that to have alienated ourselves from his Service after such a Deliverance, will be Matter of dreadful Account at last to every particular Person, however GOD may be pleased to deal with us as a Nation.

- (1.) Let your own Consciences judge, whether it were not *a most ungrateful Return* to the Blessed GOD for all the Benefits we have received from him, to neglect the Temper and Conduct to which we have been exhorted.

What

(k) Mat. xii. 43, — 45.

What can we imagine He intended by this Train of Providences; by the Alarm, and the Rescue? Was it not to awaken us? Was it not to engage us to *serve him*? — What other End could his Wisdom and Goodness propose in it? Or what so worthy End can we ascribe to him? — And shall we, so far as in us lies, frustrate this gracious Design of Providence; a *Design*, which indeed so greatly enhances the Value of the Mercy itself? Shall we *go on in our Sins*, and act as if we really imagined, that we were *delivered*, on Purpose to repeat and aggravate our *Abominations* (l)? Surely we should think of it with Detestation. According to that just and lively Reasoning of the pious Ezra (m), *After thou hast given us such a Deliverance as this, should we again break thy Commandments?* God forbid. — Were this to be our Conduct,

(2.) We should be *condemned by the Tenor of our own Prayers*.

Let me on this Occasion seriously remind you, of our late *solemn Assemblies*, in Publick,
and

(l) Jer. vii. 10.

(m) Ezra ix. 13, 14.

and in Private ; of the repeated and earnest *Supplications*, which we have made it our professed Business to pour out in the Divine Presence. And what was then the Language of our Lips, and of our Hearts? Could we have presumed to say, " Lord, deliver us, " that we may go on to offend Thee ! And " lengthen out our Tranquility, that our " Minds may be as vain, our Passions as " irregular, and our Lives as unprofitable as " before !" No, far from this, it was *our Prayer*, that God would by all this *reform us !* that he would reform us *as a Nation !* And what vile Hypocrisy, what profane Contempt of the Divine Being were it, to pretend to desire *Reformation as a Nation*, while we are unwilling to bear *our Part* in it ; nay, while we are throwing in the Weight of *our Example*, be it more or less, into the opposite Scale ! Alas, Sirs, *you may forget your Prayers*, as soon as you have ended them ; you may disregard the Purport of them, even while you pretend by your Bodily Posture and Appearance to be offering them to God ; But they are all set down *in the Book of his Remembrance* ; and His Eye, which can never be eluded or imposed upon, discerns the Consistency or Inconsistency of your Actions, when

when compared with them. If therefore these reasonable and grateful Returns be not made, it follows by a natural Connection with the former Consideration,

(3.) We may justly apprehend, that God will *renew his Chastisements* with greater Severity.

Such is the Tenor of that dreadful Scripture, *If ye will not be reformed by me by these Things*, saith the Lord, (that is, by the Calamities which had been spoken of before,) *but will still walk contrary to me; Then will I also walk contrary to you, and will punish you yet Seven Times more for your Sins* (n). And let us not imagine this *impossible*. Let us not act, as if we thought, (what it is certain none of us can think,) that God hath *no Weapon but the Sword*, by which he can chastise us. Those Arrows of his Righteous Displeasure which he is discharging against *our Cattle*, such as in some Instances have been a Forerunner to the most terrible of all Temporal Judgments, *a Pestilence among Men*, may sensibly teach us the contrary. — Nor can we imagine, that if he chose

F

to

(n) Lev. xxvi. 23, 24.

to make *the Sword* the Instrument of his Justice, he has *no other Hands* to wield it, than those from which it now seems to be falling. Nay, even *these falling Hands* can he strengthen. His Almighty Breath can in a Moment blow up the dying Embers into a Flame, which shall spread from our Cities to our Villages, and consume our Houses, our Palaces, and our Churches. — It is very observable, that when *Jerusalem* was just going to be *destroyed*, first by the *Chaldeans*, and several Ages afterwards by the *Romans*, that a few Months before the fatal Blow came, *the Hostile Armies* which were encamped against the City, on a sudden *raised the Siege*, and removed to some Distance; which afforded a *short Triumph* to the wretched Inhabitants. * But alas, soon did they *return* with redoubled Terror, and execute the Divine Judgments upon them, with a Severity hardly to be equalled in the History of any other Country. Let *Britain* hear and tremble; lest after having shared with *Jerusalem* in the rich Blessings it received and abused, we also share with it in a
pro-

* See *Jer.* xxxvii. 5, — 10. and *Joseph. Bell. Jud. Lib.* ii. cap. 19. [al. 24.] §. 6, 7.

proportionable Vengeance. But whether that Vengeance fall upon us *as a Kingdom*, or not,

- (4.) We may be assured, that to have alienated ourselves from the Service of God, after having received such and so many *Deliverances*, will be to each *particular Person* Matter of *dreadful Account* before the Tribunal of God at last.

Remember it, Sirs, the Day is near; that awful important Day, that will call you to the Divine Bar: And are not many of you every Hour liable to be called thither, with the Guilt of all your Sins upon your Head? Alas, how many have passed into Eternity since this Rebellion broke out, even of those who have not been exposed to the Ravages of War, and the Terrors of the Sword! How many, that but a few Weeks ago were as inquisitive after *News*, and as impatient to hear the Event as we, have been suddenly *cut off* in the Midst of all the Tumult and Agitation of their various Passions; and found perhaps, that, important as the Affair was about the Issue of which they were so solicitous, there was *another* of infinitely

greater Moment to them, which they *neglected*; and neglected to their Eternal Ruin!

We all know, that we must shortly be *among the Dead*: And surely when we have that solemn Interview with *our Judge*, He will remember thro' what a Scene we have passed; and will distinctly attend to every Circumstance, in his Conduct towards us. And how justly may He *expostulate with us*, at least by the Voice of our own Conscience, in some such Language as this? “ *What*
 “ *could I have done more for you, than I did?*
 “ *What Methods did I not try upon you?*
 “ *By my kind Providence you were born in*
 “ *a Land, for its Civil and Religious Pri-*
 “ *vileges the Glory of all Lands. You*
 “ *grew up from your Infancy in a profound*
 “ *Peace, and only heard by a distant Report*
 “ *of the Calamities, with which other Na-*
 “ *tions were exercised. On you I tried*
 “ *gentler Methods, sending to you all my*
 “ *Servants, rising up early and sending them,*
 “ *with Messages of the most evident Impor-*
 “ *tance; but ye would not hear (o). You*
 “ *still continued settled on your Lees (p):*
 “ *And therefore, after long Forbearance,*
 “ *I for a little while changed the Dealings*
 “ *of*

(o) Jer. vii. 25, 26. (p) Zeph. i. 12.

“ of my Providence. I shook *my Rod* over
 “ you : I permitted an Enemy to invade
 “ you, and Evil to rise up against you at
 “ Home : And after long Insensibility, you
 “ saw your Danger extream. But while it
 “ was pressing, you were *too busy* to mind
 “ Religion. It was judged Employment
 “ enough, to prepare for your Security
 “ against the Violence of Man ; whereas
 “ *my Displeasure* was not apprehended, nor
 “ any serious Measures taken to provide
 “ against it. I bore all this ; and by a sud-
 “ den Turn in my Providence *I delivered*,
 “ and established you again : And you did
 “ indeed take *some Notice of it*. You en-
 “ quired into the Circumstance ; you talked
 “ of it for a while, as a remarkable Story :
 “ But it proved *a mere Amusement*. Your
 “ Hearts were not struck ; *you returned not*
 “ *unto me : No Man repented of his Wick-*
 “ *edness*, so as seriously to say, *What have*
 “ *I done (q) ?* Therefore were you justly
 “ given up as *incorrigible*. I had Reason to
 “ say, *Why should ye be stricken any more ?*
 “ *ye will revolt more and more (r).* Won-
 “ der not therefore, that you are now given
 “ up to Destruction, after having been thus
 “ solicited

(q) Jer. viii. 6.

(r) Isai. i. 5.

“ solicited and alarmed, thus rescued and
 “ intreated again, in vain.”

May Divine Grace preserve you from *that dreadful Sentence*, which must succeed to such a Remonstrance! May it inspire us all with better Sentiments; that we may not only learn, (what these insufferable Disorders must, I think, teach the most stupid,) to be sensible of the Blessings we enjoy under HIS MAJESTY'S happy Administration, and most loyally to exert ourselves to the utmost in its Defence: But may we also learn, to submit ourselves most constantly to the Government of GOD! May we all be engaged to *search our Ways and our Hearts* (s), that we may correct every Thing that is amiss, and may act more worthy the signal Blessings we continue to enjoy, and the gracious Providence by which we are re-established in them!

I shall conclude, with one more *general Reflection* and Inference; which will ever be seasonable, and which most directly suits the Text in its primary Design, as uttered at the Birth of *John* the Forerunner of *our Lord*.

How

How incomparably great are our Obligations to GOD, for *that Deliverance* which He hath granted us *by his Son*; and how great will our Guilt and Condemnation be, if we do not improve it aright!

The utmost Rage of *Human Enemies* can only *kill the Body* (t); but those *Spiritual Enemies* from whom CHRIST delivers us, are aiming at the everlasting *Destruction of the Soul*. By him GOD hath condescended to give us the most compleat Rule, and the most amiable Example, of a pious, holy, and righteous Life; inforced by every Motive that can strike the most active of our Passions. The stupid Disregard of it which so generally prevails, is, next to the mad Opposition which *Men of corrupt Minds* are making to it, the basest and most provoking Ingratitude to the Divine Being. And the just Displeasure of GOD against it will be irresistibly demonstrated, when He, whom Men will not now receive as a Deliverer, shall be revealed in flaming Fire, taking Vengeance

(t) Mat. x. 28.

geance on them that know not GOD, and that obey not his Gospel (u).

But I hope, many of us have been engaged by Divine Grace to *comply with its Design*, and have the Testimony of our Consciences that we are *walking before GOD in Holiness and Righteousness*. Let such of us be animated to go on chearfully in our Way. Let our Souls magnify the Lord, and our Spirits rejoice in GOD our Saviour (x); persisting in his Service, till we arrive at that World, where our Disposition to it, and our Happiness in it, shall meet with no Interruption or Allay; even at those peaceful and blissful Regions, where no Name of an Enemy shall be heard but in *Songs of Triumph*; and where the utter Destruction of the last of Enemies, shall furnish out Matter for those Songs.

(u) 2 Theff. i. 7, 8. (x) Luke i. 46, 47.

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P O S T.

P O S T S C R I P T.

I add the Hymn which was sung after Sermon, as what may naturally and plainly express those Devout Sentiments, which will, I hope, rise in the Mind of every attentive Reader.

I.

SALVATION does to God belong,
His Power and Grace shall be our Song;
His Hand hath dealt a secret Blow,
And Terror strikes the haughty Foe.

II.

The LORD's avenging Sword is nigh;
In Uproar wild their Legions fly:
And Stores, so late their Boast and Joy,
Their own despairing Hands destroy.

III.

Praise to the LORD, who bows his Ear,
Propitious to his People's Prayer;
And, tho' Deliverance long delay,
Answers in his well-chosen Day.

G

IV. Oh

IV.

Oh may thy Grace our Land engage,
 Rescued from fierce barbarian Rage,
 The Tribute of its Love to bring
 To Thee, our Saviour and our King!

V.

Our Temples guarded from the Flame,
 Shall eccho thy triumphant Name :
 And every peaceful private Home
 To Thee a Temple shall become.

VI.

Still be it our supreme Delight,
 To walk as in Thine honour'd Sight;
 Still in thy Precepts, and thy Fear,
 To Life's last Hour to persevere!

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